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THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

13, No. 12

JULY 1, 1948

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

NOTES AND COMMENTS.

The Lambeth Conference assembles July 1 and is in session till August 6th. All bishops of the Anglican Communion, who are in active episcopal rank have been invited, and of the great majority will attend.

The Conference has no legislative power, but on account of the eminence of its members its resolutions carry weight. The objects and scope of the conference are set out in a letter which the Archbishop of Canterbury sent to the Bishops on the occasion of the calling of the first Conference.

He wrote of the Conference which he was summoning:

"Such a meeting would not be competent to make or lay down definitions of points of doctrine. But united work and common counsels would tend to maintain practically the unity of the faith; whilst they would bind us in stricter bonds of peace and brotherly charity."

This year's conference will be the first that has been held. The great majority of the Archbishop's Palace at Lambeth will no doubt once again be the meeting-place. The deliberations will be in secret, but in due course the report will be published containing resolutions on which the bishops have agreed. The influence of this report will be extensive. Christian people, both clerical and lay, should be diligent in prayer that God may guide the Conference in deliberation and decision.

We are very concerned about the attitude of our Federal leaders towards two of our great professions which fill a most important part for the benefit of our common social and individual life. First of all there is the gratuitous insult Mr. Chifley's utterance to in connection with the leading member of the Bar of New South Wales. The very dignified and

restrained resolution of that institution, through its council, received less than scant notice at the hands of the Prime Minister and his failure to make decent amends for his petulant statement reflects no credit on the government which he has the honour of leading. But this is not only an insult to the legal profession. It is an unworthy reflection upon a community which is served by a profession that for the most part upholds its worthy and serviceable ideals. Surely it calls for a strong protest on the part of the public generally. We congratulate Mr. Justice Maxwell, who went out of his way to emphasise the wrongheadedness of Mr. Chifley's reflection on Mr. Isaacs' conduct of a recent case of interest to members of the Federal Government. His words, as reported, were as follows: "The legal profession, with very few exceptions conduct their cases quite honourably. This comment has nothing to do with the case; but I tell you, and I shall always take the opportunity, when I find malicious and misguided people saying anything to the contrary."

It is about time that a strong public protest should be made against the attempted regimentation of the medical profession by a government which so recently has been plainly told by the people of this Commonwealth that they are against regimentation and undue controls. It is interesting to note that the two socialistic governments of Great Britain and our country should be making an attempt to do this and are up against the almost unanimous will of that most philanthropic profession. Certainly, "fools rush in where angels fear to tread," and if they are not extremely careful they will cause very great disadvantage to the people they affect to succour. On both sides the doctors decline to be, practically, members of the Civil Service. We may well be thankful for that. We do not want the

"government stroke" to characterise the men and women upon whom we have to depend for help in our days of sickness. We simply shudder at the kind of "bedside manner" that would in many cases develop and the loss of that wonderfully cheerful approach of our medical adviser, though called out at sundry times and in divers weather. There is a feeling, too, prompted by some experience, that the profession is not being fairly treated in the discussions that are taking place. The Senator in charge of the Bill can make the wildest statements about the doctors and the vilest innuendoes over the air, without his victim being allowed the same publicity of defence or counsel. For instance, a statement of statistics made in the security of Parliament and calculated to reflect very unfavourably upon the profession, is declared by the Hon. Sec. of the B.M.A. to be ridiculously at variance with the true figures. Who's correct?—The executive officer of a great association, renowned for its high principles of action, or the transitory health executive of a transitory government?

In this connection we came across a letter in the "London Times" of April 29, in which a leading doctor in London indicates the nature of the difficulties confronting the profession and the lack of confidence in the bonafides of the government. Dr. Reginald Watson-Jones, writes as follows:—

"Since my speech of two years ago, delivered in the company of the Prime Minister and the Minister for Health, and reported under the headline, 'I will not be a civil servant,' I have pursued relentless and unfaltering opposition to an Act which threatened the freedom of medicine. I would still pursue this course to-day if it were not that an Amending Act has now been promised which removes the threat."

"It has been promised that there will be no whole-time salaried service, that there will be no universal basic salary, that most hospital consultants will be part-time, that there will be provision for private practice, and that there will be complete freedom to write and speak and criticise on administrative as well as clinical matters."

"The points in dispute, which have not been conceded, relate to methods of election of hospital staffs, right to the sale and

purchase of practices, and other matters which do not command universal support even within the profession. The fundamental principles upon which the profession is in unanimous agreement—freedom of speech, freedom from political patronage, and freedom from the inhibition of full-time salaried service—have been promised.

"The greatest difficulty in which doctors are placed, and the reason why many are still unwilling to collaborate, is that they have difficulty in believing the promises that have been made. For this they are not to be blamed. Never before recent months, and never with less justification have they been addressed by a Minister of the Crown in terms more calculated to destroy their trust. Assuredly their confidence has not been gained."

Evidently men get "drunk with power" in either hemisphere and lose their sense of responsibility and right. It is the plain duty of people who have every reason to be grateful to a highly trained and philanthropic class of men and women to manifest their determination to see that such a profession gets a fair deal and is allowed to carry on their very necessary ministry of healing and assuaging pain, unimpeded by any unnecessary bands of red tape.

"Let the cobbler stick to his last."

In spite of the Bathurst Case being sub judice, the Bishop of Newcastle has not hesitated to make some comment upon the judgment in a letter to his diocese, written in England. Dr. Batty writes:—

"I understand that an appeal is to be made against the judgment; I must not therefore comment upon it. But I am sure you will all agree with the learned Judge who heard the case that it is deplorable (the Judge's own word), that 'the members of a Christian community have been unable to settle their religious differences without recourse to litigation.' Whatever be the final outcome, of the suit it will have served, I trust, to bring home to the minds and consciences of Church people generally the urgent necessity of somehow bringing to a speedy and successful issue the movement for spiritual autonomy in the Australian Church. This movement has already been held up far too long by the fears and prejudices of a minority. There are, I know, some who actually value the right to take differences of opinion on religious and spiritual issues to be argued before a secular tribunal. That is part of the heresy known that those who are its victims are very few indeed. Apart from the fact that Christians are expressly forbidden in Scripture to take their disputes for settlement in the civil courts (1 Cor., 6, 1-3), a

prohibition which must surely apply particularly to questions of internal Church discipline, it is utterly repugnant to me, and, I am sure, to you also to hear the most sacred and intimate of our religious doctrines and experience being made the subject of examination and cross-examination in a secular court. If the suit in question helps the movement to make such a procedure for ever impossible, it will have served a very valuable purpose."

We imagine that all Church men are sorry not to be able to settle religious differences without recourse to litigation, but the blame must be placed upon the party that throws down the apple of discord and refuses after courteous protest to remove it. When that casus belli concerns a purity of doctrine and practice and a freedom of worship won back for men at the price of the blood and suffering of great Christians of the past, are the inheritors of those benefits to let them go by default and not "earnestly contend for the faith" in accordance with apostolic injunction? Does the Bishop of Newcastle really think that St. Paul's injunction to the Corinthian Christians relevant to the present case? We only hope that readers of the Bishop's letter will look up the reference (1 Cor. vi 1-3). We shall quote it: "Dare any of you, having a matter against another, go to law before the unjust and not before the saints?" The whole context shows the seeking of personal revenge for wrongs or fancied wrongs. The present case is altogether different and the judge who sits is not a Corinthian heathen, but a man of known probity and skilled in the interpretation of law who has taken the most solemn oaths on entering his high office. The suggested parallel is simply ludicrous.

Then the bishop's unworthy gibe against the complainants as men who value the right to appeal to the courts on these religious matters!! Of course his lordship forgets that the English Church Union — notoriously Anglo Roman, were the first to appeal to the courts against their brethren and only after losing their case, did they see the error of their ways and set out to belittle the judgment of the highest court of appeal the Empire knows. When a very well-known bishop of the English church had one of the old Peckham canons hurled at his head in order to justify Reservation, he very wisely ap-

proached two outstanding legal luminaries for an opinion on the merits or demerits of the claim, before he gave his ruling. Dr. Batty talks about the need for a constitution for the Australian Church, but seems to forget that we have to go to Parliament for an enabling Act. Pure Erastianism!!

The same class of thing comes to us from New Zealand. A gentleman who is described as "Father" C. E. B. Muschamp, in referring to the same case, as reported in "The Christchurch Star—Sun" (Feb. 18) said:—

"This could only have happened in the Diocese of Sydney, and I think that the objection to the 'Red Book' was organised by a little clique in the Diocese of Sydney which borders on Bathurst."

We hope our Christchurch friends have a sense of humour because Sydney is some 150 miles from Bathurst. Condobolin, the parish from which the complaint issued, is over three hundred miles from Sydney.

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MEDITATION.

THE KINGDOM OF GOD.

(By the Rev. W. T. C. Storrs, of Melbourne.)

We are familiar with such aspects as these, The Church, The Body, The Head, Christ; The Bridegroom and The Bride; The Family of God, The Household of Faith. But we are apt to forget the one of which the Lord Jesus speaks — "The Kingdom of God."

A Kingdom involves a King and a relationship in accordance with that position. Paul speaks to the Colossians of the Saints as being translated from the Kingdom of darkness to the Kingdom of His dear Son—the Kingdom of the Son of His love. Also when Paul writes to the Roman and Corinthian Christians, he speaks of the Kingdom of God. The Acts also speaks of preaching the Kingdom at Derbe and Lystra. How far we fail in the presentation of what was so evidently prominent in the preaching and witness of the Apostle.

THE KING.

First, let us think of the King and His exalted nature. He is the image of the Invisible God. Without Him we should be in much doubt and darkness as to the character of God and His attitude to man. Now we know the immensity of God's love, for He gave His only begotten Son to suffer for our sakes. He who is the glory of the only begotten of the Father has manifested God's mind towards those who were His enemies.

ENTERING THE KINGDOM.

Then let us think of the change essential to entrance into the Kingdom of His Son. A new birth—a translation as Paul puts it. It is a really effective change. It entails a change of centre. In our unconverted state we are self-centred. Our very best things are marred by this attitude—self. All such is really nothing worth. Now our centre will be, must be Christ. Christ exalted in every action and purpose, Our motto becomes "Do all to the glory of God." The idea of merit in our work and conduct becomes utterly

banished. We take the attitude of John the Baptist—He must increase, I must decrease. It eliminates all idea of show of advertising of ourselves or our work or success.

CITIZENSHIP EXPRESSED.

The results of this Translation from the Kingdom of darkness to the Kingdom of His dear Son are tremendously practical. Righteousness becomes the absolute standard of our attitude to our fellow men. Any seeking "our own" is hateful — we must consider others first. A Christmas message from the head of the Salvation Army was conveyed in one word sent throughout all the stations of the Army. It was "others." But this word is not merely a motto for the Christmas season, but for all seasons, for every day with its varied contacts and relationships and not merely towards the members of the household of Faith, but all with whom we live or work or mix.

Another result is a mind at peace with God and man. A calm under all the circumstances of our life. How beautiful is this in the life of those whose surrender to the King is real and constant. Set your aim high. Do not be satisfied with a low standard. The peace of God that passeth understanding is our desire, our aim.

The Kingdom of God is righteousness and peace. But it is also joy in the Holy Ghost. What an inspiration is the happiness and joy of a wholly surrendered man or woman. It we realise the love of God in Christ and also our security in Christ, peace and joy become not only possible but actual in our lives. Holiness is not expressed in attitudes in abstinence from meat and drink, in the dress of community life, but in righteousness and peace and joy in the Holy Ghost. Joy is infectious, creates an intense desire to know and experience the secret of it.

THE COST TO US

For the Kingdom of God's sake! What will this involve? It may mean earthly loss. It has involved in many a man's life the loss of those who are dearest. We have heard of one to whom it meant the breaking of an engagement of love. Another lost a home with the parents who had been all to him. For another it meant the breaking up of a business partnership. But Christ, but the Kingdom of His dear Son is worth all this. St Paul insists that we must go through much tribulation to enter the Kingdom of God. And that tribulation will not only be met at the entrance, but often continues with us to the very end. Yet we shall not face it alone. We shall find that He is our unfailing companion.

OUR GAINS.

On the other hand, there are privileges that compensates and far more than compensated for the sacrifice and tribulation of the subjects in the Kingdom of God. There is forgiveness, free, present and full. A forgiveness that does not depend on the word of man, but on the Word of God, so plainly expressed in the Bible—"In whom we have redemption, the forgiveness of sins." There is, too, a fellowship with the King, in which our hearts are made to burn as truly as in the case of those two who walked with Him to Emmaus.

And are there no wonderful prospects? A blessed Hope, the glorious appearing of the Great God and our Saviour Jesus Christ when we shall see Him as He is and be like Him. A Home where there will be no death, no night, no sorrow, but unbroken fellowship with Him and happy service. May the Holy Spirit witness with all our spirits that we are the children of God, the subjects of the Kingdom of His dear Son.

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QUALITY AND SERVICE

"THE CHURCH IN INDUSTRIAL SYDNEY."

Forty-five years ago the Mission Zone Fund was set up to try to make effective the work of the Church in the Inner-City Areas.

Archdeacon R. B. S. Hammond, who became so widely known for his philanthropic and temperance work directed the Fund until 1911. The passing years have brought many changes but the task of maintaining an effective Christian witness and Ministry in Inner Sydney has not grown any easier. It was recently decided to revive the Mission Zone Fund in order to strengthen the work in these areas. St. David's, Surry Hills, where the Rev. H. H. Davison is Rector, St. Michael's, Surry Hills (Rev. R. N. Langshaw), St. Saviour's, Redfern (Rev. A. E. Palmer), Holy Trinity, Erskineville together with St. Alban's, Darlinghurst, where the Rector is Rev. J. R. Noble, St. Silas', Waterloo, with its 3 branch Churches where the Rev. J. A. Dahl, is in charge. St. Paul's, Redfern, also comes within the zone as does St. Peter's, Woolloomooloo, where the Rev. B. Judd is Rector. The Mission Zone takes in the very heart of the Industrial Area of the greatest City in the Commonwealth. It is a most challenging and the most difficult area to work.

PIONEERING WORK.

The word "Mission" is most apt, for this is Missionary work in the true sense of the term. When the Missionary goes out into Africa or Borneo, for example, he does not expect to find a fully trained group of Sunday School teachers, and Youth Club leaders awaiting his arrival. He knows that it will take years of work, of prayer and of careful training before he can expect to have a good staff drawn from the people among whom he is working. Now, that is what work in the Mission Zone is like. Conditions here are so very different that even though the Parish Churches in the area may be 60 or 80 or more years old, the work is essentially one of constantly building from the ground up. One of the greatest needs of the Church in these areas is for manpower help from outside. Two strong parishes have, for some time past, shown a very practical and much-appreciated interest in one of the Churches in the Zone. They provide the stipend for a Deaconess and a team of young people come down to help with the Sunday School classes and with the distribution of the Parish Paper. Giving out the Parish Paper may not seem a very important piece of work—but it is—very important. It is the only regular contact which many of the people have with the Christian message.

Equally great is the need for equipment. With only one possible exception the church

halls in the Mission Zone are lacking in adequate equipment for conducting a young people's club. These things wear out.

The Home Mission Society is seeking for a generous response to equip our Church Halls with really good gymnasium gear so that the young folk of Sydney's Industrial Areas will have a good chance to enjoy planned leisure under the best guidance. They need it and we must supply that need.

The people who minister in the Mission Zone know that the visual means of bringing home the Gospel message is not just "an extra" but an essential factor. A 16 m.m. sound projector is badly needed. To have such a projector would be a decided step forward and the work in this most vital direction is hindered until such a machine is available.

ONWARD.

Here in the Mission Zone Area the Church is confronted with the toughest of propositions. She must either sweep forward victoriously or abandon the position. The holding war won't do. Nor can we for a moment consider giving up. Therefore we must advance. These areas in the heart of Sydney present an overwhelming call to the Church's most vigorous activities. Hosts of social problems face the Church there. Deep undertones of very real need vibrate from the depths of human life within these crowded areas. The Clergy and their assistants in the Mission Zone are right in the midst of these human cries—stretching out the hand of friendship and sympathy—speaking the word of comfort to the lonely and the friendless—telling them of the Saviour who is mighty to save.

"Verily I say unto you. Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

If you can help in any way at all, would you write to Rev. Bernard Judd, St. Peter's Rectory, East Sydney.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Secretary, C.R. Office. Miss R. Dyson 10/-; Mrs. H. L. Tress 10/-; Mrs. Lang 10/-; Rev. K. A. Kay 10/6; Mrs. G. Horne, 10/-; Miss B. Moss 5/-; Mr. W. J. Cooke 5/-; Mr. E. R. R. Walker 10/-; Miss A. E. Chambers 8/-; Rev. C. W. T. Rogers 8/-; Rev. G. Gerber 10/-; Mrs. Brown 10/-.

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CANON LAW REVISION.

FINDINGS OF EVANGELICAL CHURCHMEN.

The Annual Oxford Conference of Evangelical Churchmen was held at St. Peter's Hall, Oxford, on April 19-21. It considered the recently issued report on "Canon Law in the Church of England." Among the findings agreed upon were that the conference:

Affirms that a revision of the existing constitutions and canons ecclesiastical of the Church of England is desirable, so that what is obsolete may be removed, and that such regulations may be provided as are suited to modern conditions and are capable of enforcement.

Welcomes the recognition, in the report, of the fundamental principle that "the laws which the Church makes cannot include any order, prohibition, or permission, contrary to what is contained in holy writ."

Points out that some of the canons as at present proposed are highly controversial, and that there can be no prospect of obtaining statutory authority for enactments concerning which the Church itself would be seriously divided. It therefore urges that diocesan and rural deaneries conferences be consulted.

Asserts that both scripture and history attest the right of the laity to an effective voice in the formulation and revision of the laws of the Church.

The conference recommended that the legislative authority of the Church of England should be a sacred synod consisting of the bishops and of representatives both of the clergy and of the laity. The National Assembly of the Church of England should be constituted such a synod by the conferment upon it, rather than upon the Convocations of bishops and clergy, of the powers proposed in Canon CXXVI.

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THE INTER-VARSITY FELLOWSHIPS IN AUSTRALIA.

The Inter-Varsity Fellowship of Evangelical Unions of Australia consists of graduates and under-graduates in the Universities and University Colleges of Australia.

Linked with the English I.V.F., which had its roots back in the days when Charles Simeon witnessed in Cambridge stimulated a new wave of missionary enterprise overseas, the I.V.F. has always stood for a definite, reasoned, Christian faith, standing resolutely for the integrity of the living Word and the written Word. I.V.F.



has grown remarkably in Australia since it came into being as a Fellowship following the arrival in Australia of Dr. Howard Guinness, in the year 1929, again following in the missionary tradition of the C.I.C.C.U., the fore-runner of the I.V.F. in Great Britain.

The Australian Fellowship has over seventy-six missionaries on the field, with a further four awaiting transport to go overseas.

Within the Universities with student leadership, the Evangelical Unions and Christian Fellowships maintain their

own activities. Well-planned and carried out Fresher's Welcomes bring the E.U.'s quickly before those coming from school to the University. Public Meetings, with challenging subjects, are held weekly, but the heart of the Movement is in the Bible Studies, the Daily Prayer Meetings, and the personal witness of individual members.

The Sydney University Evangelical Union is the largest students club, apart from the Sports Union. In all, throughout Australia, some six hundred students have signed the membership forms which state,

"In joining this Union, I declare my faith in Jesus Christ as my Saviour, Lord and God."

It is the constant aim of E.U. members that their work should be of high standard. It has been gratifying to notice the numbers who have graduated with honours, and obtained higher degrees. Recently three E.U. members obtained their M.Sc. at Sydney University. An increasing number of members are becoming lecturers and demonstrators at the Universities, while others have gone overseas to fit themselves for higher academic posts.

Affiliated with the I.V.F. is the Teachers' Christian Fellowship, with a large membership, and the Australian branch of the Theological Students Fellowship, under the Presidency of Mr. John Thompson, M.Sc., B.D.

The work in the Universities is aided by staff workers. At the moment I.V.F. has Mr. Ken McKay, B.A., Mr. Brian Lee, B.Com., Miss Barbara Bills, who till recently has been doing educational work amongst the aboriginal children at Ernabella, Central Australia, and Mr. Morton Fountain, B.Sc., a New Zealand University Rugby Blue, and an educationalist. The Staff Workers' activities are visiting the Universities and Colleges, running house parties, and the general assistance of the work.

A most encouraging series of reports has come from country centres, the Mildura Branch of the Melbourne University having a particularly rising group.

The evangelistic emphasis of the fellowship is seen in its Missionary fervour. Some 78 members of the I.V. Missionary Fellowship have seen Missionary service or are at present — the front line.

I.V.F. feels the need for a reasoned faith in a definite undiluted Gospel and for this reason exists and thrives in the Universities of four continents.

CRANMER BIBLE SCHOOL.

Cranmer Bible School has commenced its first term very auspiciously. Fifteen students have enrolled and lectures are being given on Monday and Wednesday evenings. The lectures this term include the Very Rev. S. B. Babbage, Dean of Sydney, the Rev. B. H. Williams, Director of the C.S.S.M., the Venerable F. O. Hulme-Moir, Archdeacon of Ryde, and the Rev. G. Delbridge, Chaplain for Youth. A feature of the course is the full typed notes distributed each lecture. These are much appreciated and when complete will comprise a valuable commentary on the whole Bible.

The Bible School provides a correspondence course for those who are unable to be present at the lectures. Full information on application to the Dean's Secretary, St. Andrew's Cathedral, George St., Sydney. MA 2927.

C.M.S. FEDERAL SECRETARY LEAVES FOR ENGLAND.

At the meeting of the Federal Council in Melbourne last year the President of the Society—the Primate—was asked to represent the C.M.S. in Australia and Tasmania at the Third Jubilee Celebrations of C.M.S. in London this year, particularly at the Thanksgiving Gathering in the Albert Hall, London, on November 1st, when representatives from C.M.S. throughout the world will be present. In the event of the Primate finding it impossible to be present, the Council requested the Federal Secretary, the Rev. R. J. Hewett, to represent the C.M.S. of Australia and Tasmania, provided that the visit was at no cost to the Society. Since then friends of the Society have made this possible.

Mr. Hewett said that he could not tell how much he appreciated the great honour that had been conferred upon him in being able to represent the Australian C.M.S. at C.M.S., London. Mr. Hewett went on to say that he looked forward to great opportunities while in England to better equip himself for the work of the Society, and on his return will endeavour to give the Church throughout Australia, particularly through C.M.S., the benefit of his experiences.

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THE SIGNIFICANCE OF ALDOUS HUXLEY

(From a lecture by the Dean of Sydney.)

Arnold Bennett tells of a visit he paid to Aldous Huxley. He relates that he had the impression that Huxley's favourite words were "incredible," "fantastic," and "inconceivable." "But," Arnold Bennett adds, "it is the erudition of Mr. Huxley that is incredible, fantastic and inconceivable." Huxley is essentially an intellectual. His erudition, as Arnold Bennett reminds us, is immense; and it is not surprising to learn that his favourite reading is the Encyclopaedia Britannica. Huxley received a rich intellectual inheritance from his parents and grandparents. His father, the son of the redoubtable and celebrated Professor T. H. Huxley, married the daughter of Dr. Thomas Arnold, the famous headmaster of Rugby, and the sister of Matthew Arnold the poet. There were two sons of this marriage: Julian and Aldous. Aldous was educated at Eton and Balliol, after which he travelled extensively in Europe, America and the East. On one occasion Aldous confessed: "With me travelling is frankly a vice. The temptation to indulge in it is one which I find it almost as hard to resist as the temptation to read promiscuously, omnivorously, and without purpose."

Huxley's attitude to life, and his interpretation of life, has undergone a remarkable change during the years. In the 1920's he was regarded as the epitome of the intellectual cynicism of that age; and Mary Butts, writing of him at this period, says: "Huxley is the perfect mirror of our age, where misery and failure, idiocy, and conclusions ludicrous or grotesque, have their perfect excuse and explanation; and where it seems impossible to account for human excellence or achievement any more." At this period Huxley was an ardent admirer of D. H. Lawrence, whose letters he subsequently edited. He was preoccupied, like his literary master, with the physical. Since that time, however, Huxley's attitude to the physical has violently changed: his early preoccupation with the senses has given way to an increasingly bitter cynicism, and this in turn has given way to an increasing aversion and disgust which has finally manifested itself in a desire to escape from the physical altogether. And the strange and significant thing is that the grandson of T. H. Huxley—the military rationalist, is to-day the foremost advocate of mysticism and non-attachment. The revolution is complete.

And what of Huxley's writing? It bears clearly the marks of its paternity; it is plainly the full-blooded child of an intellectual. It is brilliant, witty, and vivacious, although lacking in certain qualities of heart. As one critic has written: "his technique is perfect . . . his scholarship is deep, unpedantic, almost obsolete, his mind is grave, ironic, merciful, witty and profoundly curious . . . There is hardly one to-day who shares his knowledge of men, his interest and love of all that is most interesting, and his critical judgment of our scene." But Huxley is also fascinated with the curious and bizarre; and his writing is replete with oddities, dotted here and there. Some critics have accused him of highbrow journalism; they accuse him of swotting up facts in an encyclopaedia and then writing an article. They complain that he displays erudition for its own sake; that there is a lack of depth. On the other hand,

there are times when he brilliantly shows the relationship between physical and mental facts which escape our undiscerning eyes. His favourite method, according to his own confession, is the juxtaposition of two aspects of the same human event, one described in scientific, the other in emotional terms, in order to produce a new or possibly beautiful dissonance. Here is a description of Lord Edward's response to a concert (taken from "Point Counter Point"): "The shaking air rattled Lord Edward's membrana tympani; the interlocked malleus, incus and stirrup bones were set in motion so as to agitate the membrane of the oval window and raise an infinitesimal storm in the field of the labyrinth. The hairy endings of the auditory nerve shuddered like weeds in a rough sea; a vast number of obscure miracles were performed in the brain, and Lord Edward ecstatically whispered 'Bach!'"

It is necessary to examine Huxley's novels in the order of their appearance. They alone enable us to trace the remarkable progression of ideas from early sensuality and cynicism to mature mysticism and Buddhism. In the first place, however, it is clear that Huxley is essentially a "collector of human specimens" of "psychological varieties." He is preeminently interested in the moral and philosophical problems that certain types of lives present. In his novels the same characters appear again and again, redressed, resituated, but the same recurrent types. He writes under the form of a masque, so that the human beings are only a conventional disguise. His young men, as one critic has observed "are usually variants on one adult male theme, soft-haired, untidy, self-conscious, repressed, observant, and unlucky in love." They are all negative types. There are, of course, the predatory, lascivious females with their witty flirtations and casual affairs. The creation of character, however, is not one of Huxley's strong points. His characters are clearly all unpleasant sensation-seekers, who become progressively more vicious and less amusing in successive novels. Secondly, it is clear that Huxley belongs not only to the psychological school

of writers, but also to the so-called realist school of writers. He is aware of "the great oceans of irrelevant things, events, and thoughts, surrounding every element in life." Consequently his novels abound in irrelevances, many are disagreeable and unpleasant and aggressively crude.

His first novels were: "Chrome Yellow" (1921), "Antic Hay" (1923), and "Those Barren Leaves" (1925). "Point Counter Point," published in 1926, marked a new phase of technical development; it was not in the accepted form of a novel but was a broadcross section of the life of the English intelligentsia of that period; "Under thin veiled disguises he sketched most of his acquaintances, satirised the beliefs, ways of life, and the comic aspects of the writers, painters, publishers, and persons of fashion and society of the time. He damned them as a group of petty aesthetes who, though sometimes brilliant and amusing, were for the most part decadent and futile."

In his earlier novels Huxley had satirised contemporary society, lightly, playfully and wittily. But now there was something in his satire reminiscent of the dark savagery of Swift. There was also a strain of bitter disillusionment. In 1932 "Brave New World" appeared. It blasted faith in science—that faith in science which his grandfather had held so dear—and belief in the inevitable progress of man. It satirises a Wellsian Utopia. Huxley had a scientific education (according to tradition Aldous was intended for a scientist and Julian for a writer!) and he was able to provide his wildest fancies with a solemn "scientific" explanation. He portrays a world, as Norman Nicholson points out, in which everything is ordered and conditioned, everything works to plan, but at the heart, all is rottenness, sterility, death. All activities and all decisions are governed by expediency. Religion has become an emotional entertainment. The only God is that of efficiency, symbolised in the new mythical figure of Ford. Huxley enjoys himself here with some brilliant and blasphemous satire on the name of our Lord, Ford's day celebrations, etc. In this conditioned world there is a reservation where the "Savage" lives, just as the Red Indian to-day lives in certain reservations in the U.S.A. The "Savage" is a remnant of the twentieth century; and Huxley has no illusions about the failings and frailties of the twentieth century man. In this mechanised

hell children are "decanted" into the world without parents, and "father" and "mother" have become words provoking a blush for us among our refined descendants.

In 1932 Huxley produced "Eyeless in Gaza." In this Huxley's growing puritanism and growing disgust of the physical is apparent. The story tells how Anthony Beavis sought to attain complete freedom for himself by escaping from all obligations of society, family, marriage, morals, honour, and ordinary decency. He develops into a highly cultured, callous voluptuary. Gradually he comes to realise that he is not achieving freedom at all—instead he is becoming a slave to his senses, his pleasures, and those things which are necessary to their gratification. He tries to divest himself of the love of created things, and is his practice of non-attachment he becomes a pacifist.

The Diary of Anthony Beavis—which is incorporated in the main narrative of "Eyeless in Gaza"—contains the germs of most of the arguments which Huxley set forth during the next few years. "Ends and Means" followed in 1937. This gives Huxley's definition of his ideal "non-attached man." "Non-attached to his craving for power and possessions, non-attached to his bodily sensations and lusts; non-attached to the objects of his various desires; non-attached to his anger and hatred; non-attached to his exclusive loves; non-attached to wealth, fame, social position; non-attached even to science, art, speculation and philanthropy." This, of course, is quietism in its most extreme form; politics and the affairs of the world are renounced as of the devil. The wheel has turned a full circle. The erstwhile disciple of Lawrence, "the life worshipper," has become the disciple of Buddha, the contemplative.

In 1946 Huxley wrote "The Perennial Philosophy." It echoes the same lesson; that modern life is infantile; that the goal of the west is action and not thought; an affair of rails and wheels, of technology and organisation. Huxley declares that the life of the West is based on childish values of power and comfort; he declares that it is abysmally ignorant of the larger truths about life and its meaning; and about the nature of final reality. What does Huxley offer as an alternative to this round of self-stultifying activity? He turns to Chinese philosophers, to followers of the Buddha, to Brahmin Scriptures and Christian mystics for an answer; he dwells particularly on the sections of Hindu and Buddhist teaching in which the loss of the personality is held to be the highest goal.

What is the significant lesson that we learn from Aldous Huxley's remarkable pilgrimage? What is the explanation of his radical pro-

gression from advocacy of the physical to advocacy of the spiritual? One writer has suggested that he "is a reaction from the mad, wearisome, subjective prison of modern thought." The answer surely is that a self-centred existence, lived in and for the physical, can never ultimately satisfy; that man needs a centre of integration outside himself; that he needs deliverance from bondage to the flesh; that he needs, above everything else, to experience spiritual wholeness. This is the significance of Aldous Huxley for our day.

LAMBETH CONFERENCE.

About 400 Bishops of the Anglican Church will assemble at Canterbury Cathedral, and at Lambeth Palace, London, from July 1st to August 9th, 1948. They will come from every part of the world. They will differ in colour and outlook, but will agree closely about their main beliefs.

The lesson chosen at an earlier Conference—Ephesians iv, emphasised this fundamental unity in difference. Complete arrangements have been made for hospitality for the visiting Bishops, and their wives.

THE OPENING SERVICE.

Infinite pains have been taken to make every detail of the opening service in Canterbury Cathedral—which will be broadcast—appropriate to the occasion. Usually the 68th Psalm is sung with its confident note: "Let God arise, and let His enemies be scattered . . . O God, wonderful are Thou in Thy holy places: even the God of Israel, He will give strength and power unto His people, blessed be God." And Handel's setting of Paul's words will probably be the anthem, "How beautiful are the feet of them that preach the Gospel of Peace." The subject for discussion at the Conference at Lambeth is: "God in His World, and in His Church."

For the past year experts have been collecting a mass of information which will be already available to the Bishops. Probably the most important question will be that of close unity between Christians of all denominations—a larger unity based upon truth, and inspired by the wish of Christ, and by necessity. The Union of the Christian Churches in South India will be closely examined, and under God's guidance, and with the known support of the Archbishop of Canterbury, may be the beginning of a new era of momentous importance for Christendom. If this be so, Christian people everywhere should pray earnestly and without ceasing that God the Holy Spirit should give our

spiritual leaders the spirit of wisdom, and adventure, and be guided to do what is the will of God, so that the message of Jesus Christ our Lord may be made known more effectively to a needy world.

AN ANSWER TO DOUBT.

The presence of so many Bishops in England will make people conscious of the greatness of the Anglican Church, and what is more important, must make a profound impression on the religious thought, and life of the English people. When so many are thinking and saying that Christianity is an effete, or dying thing—this large assembly of Bishops from so many countries—men of Christian character, of intellectual ability and of wide experience—will give the lie to such a foolish belief. They will openly affirm their faith in the old Christian verities, both for themselves, and for the countless number they represent. They will say that they hold the Christian doctrines with deep sincerity and profound conviction. They will acknowledge the reality of their experience of the Living Christ. They will freely admit that the old truths must be presented in language and setting of the modern world. At the same time they will claim that the Faith of Jesus is the clue to life's deepest mysteries and gives the soundest and surest basis for social and ethical betterment.

After the Conference every English Diocese is to be visited by two overseas Bishops who will give addresses to gatherings of Church people. They will tell of their own Christian experience, and also what they have seen in the lives of others. They will humbly claim that the old Gospel is needed more than ever for the solution of most of England's troubles.

If the Conference is to fulfil its high purpose it should have the constant prayers of all who love God, and then, Pentecostal blessings must follow.—L.A.P.

OPENING SERVICE TO BE BROADCAST.

The A.B.C. have arranged to re-broadcast the opening Service of the Lambeth Conference on July 4 at 9.30 a.m. on 2FC.

ARCHAEOLOGICAL EXHIBITION

The archeological Exhibition now on display in Sydney Town Hall is well worth a visit. Large canvas backgrounds depict scientific reconstruction of past history; but more interesting is the collection of exhibits, pottery, cuneiform bricks and other objects which are on view.

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EVANGELISM

(By Archdeacon H. S. Begbie.)

The present hour is characterised by a renewed conviction on the part of Christians generally, of the need of a great evangelical endeavour on the part of the Church.

Present-Day Conditions.

This need becomes increasingly apparent as a survey is made of spiritual conditions existing in the present day. The Church is facing the fact of a world-wide spiritual declension. The Christian is blind who fails to see manifest in the world of to-day, a growing indifference to things spiritual — the things that really matter. The mass of the people have apparently, no time for God and refuse to acknowledge His claims upon them. A great and ever increasing company are, as St. Paul predicted, "disobedient, unthankful, unholy, lovers of self, lovers of pleasures more than lovers of God, no lovers of good"; whilst a growing lukewarmness is manifest even amongst those who hitherto have maintained some outward semblance of religion. One result is, that many who are "the enemies of the Cross of Christ" openly deride the Church as "effete" or "out of date," and thus as the Psalmist states: "our enemies laugh among themselves."

Prayer for Revival.

Hence the cry from the hearts of earnestly minded Christian folk, "Awake! put on strength O Arm of the Lord! Awake! as in the ancient days, in the generations of old." They call to mind the mighty workings of the Spirit of God in former generations — great past spiritual movements resulting in the spiritual awakening of multitudes, and a growing evangelistic fervour for the increase of the Kingdom of God. They have read of great movements under Wesley, Whitefield, Finney, Moody and others, and long to see a similar revival in this our day.

Mass Evangelism.

This felt need of a spiritual aggressive movement against the forces of materialism and unbelief so rampant in our midst, led to an invitation being extended to Dr. Hyman Appelman to conduct spiritual campaigns in various

centres of Australia, and who comes to the City of Sydney to conduct evangelistic Missions from June 28th to July 25th. Already very great blessing has followed campaigns held elsewhere. In Adelaide for instance, one of our clergy now serving in that Diocese, tells us that Dr. Appelman has addressed packed audiences with marked evidence of spiritual blessing; and he added, that it seemed true to say that Dr. Appelman is being regarded as "the greatest evangelist since D. L. Moody," whom God so wonderfully used in a generation now past.

We believe that God will also use His servant now in Australia, and many are praying and expecting "great things from God."

Missions of this character are often spoken of under the heading of Mass evangelism, where thousands are addressed at the one time, as was the case on the Day of Pentecost.

Some are praying for what they call "an old fashioned revival" — others speak of "a new evangelism," which stresses the social and ethical aspects of life. Regarding the former, we must ever remember that God fulfils Himself in many ways. Not all evangelists possess the same gifts; not all use the same methods; but in every new awakening there are fresh manifestations of God, new unfoldings of truth meeting the requirements of the age. As Dr. Campbell Morgan rightly states, "The evangel is always fresh as the break of day, and yet as old as the continuity of day-break through the Ages. We ought to be so living that, when God begins His triumphant march, we shall fall in with the first battalion and have part in the first victories." Regarding the second, it is incorrect to speak of a "new" evangelism, because there is no "new" evangelism! The evangelical message, whilst it will always have a very direct bearing on the social and ethical aspects of life, must ever include as its basic note, "Blood, redemption and spiritual regeneration." The true evangelist, whilst he rightly deals with and denounces sin, will never end his message with such denunciation. He proclaims God's evangel when he announces the fact that Christ died to save us from sin, and consequently from its penalty.

What is the Evangel?

To quote Dr Morgan again, "An evangel . . . is good news to such as need it. Joy is in it, the note of hope, of optimism. It comes to a man in darkness, and brings him light. It comes to a man in bondage, and announces the way of escape. It comes to a man under sentence of death, and tells him that the sentence has been remitted."

Prayer and the Arresting Answer.

While the Church cries in fervent prayer, "Awake! Awake! put on strength O Arm of the Lord," what says the answer of God to such? We do well to note it. "Awake! Awake! put on thy strength O Zion." It is not God that sleeps. It is not His Arm that has grown powerless. But the Church has failed Him. Believers, very largely have "slumbered and slept." If there has been "the hiding of His power," it simply is because the Church at large, has failed to lay hold by faith upon the Almighty power of God. She has ceased to enjoy the experience of the great Apostle St. Paul who declared "I also labour, striving according to the working which worketh in me mightily."

Personal Evangelism.

God has provided all necessary spiritual power and equipment for the task of evangelism, but this provision has not been availed of in the measure of its possibility.

The need to-day is that of a personal Evangelism. Every believer is called upon by the very fact of his Christianity, by his baptismal and confirmation vows, to become a personal witness for his Saviour. "As every man hath received the Gift, even so minister the same one to another as good stewards of the manifold grace of God." Believers need a deeper sense of stewardship, and of their responsibility to God for the faithful discharge of that stewardship. The time is surely coming when to every Christian the call will come, "Give an account of thy stewardship."

And it is the faithful steward to whom will come the commendation in that Day, "Well done! good and faithful servant. . . . enter thou into the joy of thy Lord." Our personal witness may not always seem to be successful, but with God it is faithful,ness that counts for success. Each Christian therefore needs ever to be "on the watch for souls as those who

must give account." "Go . . . and tell how great things the Lord hath done for thee."

"Every Christian an Evangelist" is what is clearly underlined in Holy Scripture. A simple testimony, given in obedience to the inward prompting of the Divine Spirit, will surely be blessed. Every Mohammedan regards himself as a missionary for the false prophet. It is a part of his religion. Surely there is an infinitely greater obligation resting upon one who owns Christ Jesus as Saviour and Lord, to take every opportunity "for His dear Sake," to seek to spread the knowledge of His redeeming love abroad, remembering that "he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." "The Lord is at hand!" Let therefore "your loins be girded about (service) and your lamps burning (testimony) and ye yourselves like unto men that wait for their Lord."

Let us then, in God's Name, be up and doing!

OECUMENICAL MOVEMENT.

Dr. Coleman, Professor of Mathematics at Toronto University, who is visiting Australia as World Secretary of the World Student Christian Federation, spoke at Moore College recently on the Oecumenical Movement and the approaching conference to be held in Amsterdam in August. He said that when historians reviewed the last century with its two great wars and the marvellous rise of science he was confident that the Oecumenical movement within the Church would be seen to be the most significant event of the century.

At the meeting of the World Council of Churches at Amsterdam, one hundred and thirty different churches would be represented. All the branches of the Christian Church with the exception of the Roman Catholic, will be included. The council to be set up would not be a new church, but merely a mechanism to help existing Churches have commerce with one another.

Dr. Coleman spoke briefly of his experience at Oslo. There thirteen hundred young people, representing 79 churches met in conference. The motto of the Conference was "Jesus Christ is Lord." At first, he said, it was a great thrill to meet so many fellow Christians and to realise that no other name could bring together in common unity so many men and women of so numerous and divergent nationalities. But as the conference progressed, this feeling gave place to penitence, as one met, for example, Indians and realised that one was more proud of being British and White, than one was of belonging to the Body of Christ. The deep fissures that divide mankind became clear. "Jesus Christ is Lord" changed from being a slogan to a word of judgment. The Spirit of God was seen to be the sole, yet sufficient, hope for overcoming these divisions.

Religious Teaching in State Schools.

(By A. A. Langdon.)

It is only in the last decade that most of the denominations have appreciated to any real extent the opportunity that is theirs, in bringing the Gospel message to many boys and girls in the State schools, who otherwise are completely outside the Church's influence. As we know, the N.S.W. Public Instruction Act of 1880 makes provision for the entry of the clergy into the State schools to instruct the children of their own denomination, unless the parents or guardians "object to such religious instruction being given." However inadequate these provisions and the school conditions may be for any really systematic teaching, it is still an opportunity not enjoyed in some other Australian States and many overseas countries.

How then are the denominations endeavouring to make use of this period of "Special Religious Instruction"? We are all aware of the great work being done by the Board of Religious Education Diocese of Sydney, with its small staff of teachers taking classes in schools which the local Rector and his parish assistants (if he is fortunate enough to have any) are unable to attend. The Board deserves our ever-increasing prayer and financial support to enable it to train and employ more teachers for this strategic work.

MAIL-BAG LESSONS.

Perhaps we do not realise, however, the valuable part which the Bush Church Aid Society has been playing in helping to solve the even greater problem facing country rectors. In country districts B.C.A. Mail Bag Sunday School Lesson Papers are available and some are known to be used by ministers not only for isolated families and Sunday schools (for which they are primarily designed and widely used), but also in State schools to which they can pay only infrequent visits in person. In these cases the ordinary half hour which would be taken up in an actual scripture lesson by the minister each week is spent by the children in doing one of the B.C.A. S.S. Lesson Papers. These are then collected by the teacher after each period, picked up by the minister or forwarded to him, corrected by him and returned to the children the next time he visits the school. These lesson papers are also quite extensively used for the purpose in Subsidised Schools.

Several other denominations have recently adopted a similar scheme for their country clergy and pupils. Are there not perhaps some ideas which we might consider borrowing from them in order to increase the extent and efficiency of our Religious Instruction?

Firstly, let us look to the grand number of voluntary helpers who take classes for the local rectors. Far from disparaging their work, we must gratefully commend them, but this does not prevent us from asking ourselves, whether we could not give them some guidance and help in making their efforts in the Master's service increasingly effective. Surely, if professional school teachers require at least two years concentrated training before being entrusted with the task of teaching the secular subjects, can we consider that teachers of the sacred truth need nothing more than a genuine love for their Lord and Saviour, although this is undoubtedly the first and most important qualification?

ROMAN CATHOLIC METHODS.

The Roman Catholic Church authorities realised that, if their scripture periods in the State Schools were to be taken seriously by the pupils, they must pay great attention to the training and assisting of their voluntary workers. So the Catechists' Guild was formed in Sydney, administered by a Chaplain, who is also Inspector of Church Schools for the diocese. The catechists, of whom most are women, and some are retired public school teachers, belong to one of the four societies comprising the Guild and are trained by their society, to which they furnish regular reports on their work. They must spend a certain amount of time in teaching Christian Doctrine in one of the Roman Catholic Church Schools under the supervision of a teacher of Christian Doctrine. The usual method is to spend a period of time in observation first of all and then to give at least six lessons under supervision — to classes in the Church schools. This makes sure that they have some practical teaching experience before confronting a class in the State school at all. Further training is received by means of lectures delivered at Catechists' meetings, which take place several times a year. Frequently additional training is given by the Parish Priest. Undoubtedly this

is an admirable attempt to cope with a difficult situation and one which we would do well to consider although it would need some obvious modifications.

The Presbyterian Church now has a Clerical Director of Religious Instruction in public schools who still recruits most of his full-time and part-time teachers from the members of the Presbyterian Men's League. Could not some of our church organisation be encouraged to include as one of their aims and objects this all important work of teaching the school children of a Saviour Who loved them and died for them?

Secondly, what of the theological student? All denominations have in recent years paid increased attention to the training of their prospective clergy for the teaching aspect of their ministry by giving lectures on Child Psychology, Educational Principles and Methods, etc., in their theological Colleges. The Baptists have also included a special course of lectures and practical demonstrations on Youth Work run by their Young People's Department. The Salvation Army, however, provides that its cadets accompany the officers into various schools and thus receive some first hand and practical acquaintance with the task. In this they are emulating the professional training methods used in Teachers' Training Colleges and Faculties of Education, when students regularly attend demonstration lessons and undergo periods of supervised practice teaching.

Would it not be possible to arrange for theologs to attend demonstration lessons in both Church and State Schools, given by expert Religious Educationalists? Has any attempt been made to enable the theologs themselves to give practice lessons in Church and even State Demonstration Schools, under the supervision of a trained teacher, and sometimes in the presence of his fellow students, this lesson

being followed by a "Lesson Criticism"? This procedure would without a doubt have the same advantageous effect on Scripture Teaching as Sermon Criticism often has on preaching.

Finally, what of the minister? Most denominations which have a syllabus for their Religious Instruction in State Schools publish a monthly or quarterly bulletin with lesson helps and articles of general educational interest and value for the clergy. The Methodist Church is devoting in addition some of the programme of its Annual Summer Schools, to lectures and discussion on Religious Instruction, and is aiming furthermore at regular two or three day conferences at certain metropolitan centres and central country towns to which ministers can come for lectures on Teaching Methods, and the latest educational developments, given by Christian school teachers and other youth workers.

Similar schemes for the greater assistance of the minister are being evolved in our own as well as in the other denominations and will certainly be welcomed by every clergyman who recognises in the opportunity of teaching these children the eternal truths of the Word of God, one of the most fruitful fields of his ministry. It is a field in which, in the Power of the Holy Spirit, all efforts to increase efficiency will be richly repaid in young lives won to the Saviour and "built up on their most holy faith."

EASTER TERM AT CAMBRIDGE.

This has been as interesting a term at Cambridge as any could have been to an Australian undergraduate. It culminated this week not only in exams and the May boat races, but in the visit of the Queen to my own College for its Fifth Centenary celebrations, the installation of Field-Marshal Smuts as Chancellor of the University, and the conferring of honorary degrees on Mr. Churchill, the Archbishop of York, Lord Tedder, Sir Stafford Cripps, Prof. Arnold Toynbee, Sir Richard Livingstone and other worthies.

I should first like to say a word about Queens' College. It was founded, as the President reminded us at a dinner last week, shortly after the discovery of printing, and shortly before the discovery of America. King's College had been founded by Henry VI when he was nineteen, and his queen, Margaret of Anjou, was about the same age when she was moved to convert Andrew Dokett's hostel into "The Queens' College of St. Margaret and St. Bernard." Our second foundress was Elizabeth Woodville, Queen of Edward IV, who fostered the foundation of the deposed Yorkist Queen, and gave us our first statutes. Hence it is customary to-day to write Queens' College with the apostrophe after the 's'.

The great figure in Cambridge in the early years of the 16th century was Bishop John Fisher, Chancellor for 30 years at a momentous period. He was President of Queens', and he attracted hither Erasmus, who resided in Queens' on and off for seven years. The influence of these two men on Cambridge and the whole subsequent history of the Reformation is incalculable. In those days Cranmer, Tyndale, Latimer, Ridley, Bilney and Coverdale were at the university and not thirty yards from my room is the site of the old White Horse Inn where the Cambridge reformers met to read the Greek New Testament. (Greek was for the first time taught by Erasmus, who also produced the first critical edition of the N.T.), and to discuss the new doctrines from the Continent.

But 500 years is a long time, and though the original Old Court and Cloister Court are as fresh as ever, much has changed. The present President, Dr. J. A. Venn, is a grandson of the Rev. Henry Venn, of C.M.S. fame, who was Fellow and Tutor here 130 years ago. The Rev. K. W. Pain, of Wahroonga, is an old Queens' man, and he tells me that even when he came up there were no baths in the College. It is a great comfort to me that the building I am in contains the only shower I have seen in England. There are a number of overseas students among the 400 odd in residence, including Africans;

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my only fellow Australian is a nephew of the late Canon Howard Lea, who was an old Queens' man himself.

Her Majesty spent six hours with us last Monday, and her parting words were a request to be allowed to come again. It was a very happy day, and we have all felt it a rare joy and privilege to be members of the College "whom Queens delight to honour."

On Thursday I stood in the crowd on King's Parade and watched as long a line of scarlet as I ever expect to see, as learned doctors and professors went in procession to the Senate House. The new Chancellor was at Christ's half a century ago—the Rev. Stephen Taylor must have been almost a contemporary—and now returns to honour, and be honoured by his university. The Vice-Chancellor, Canon C. E. Raven, who is Master of Christ's, welcomed him, and after the Public Orator's address "in the decent obscurity of the Latin tongue" Field Marshal Smuts spoke.

There have been other highlights this term. Yesterday Pastor Martin Niemöller preached the University sermon. Great St. Mary's was packed to capacity, and we listened to a remarkably fine sermon on the authority of the Word of God and its character as the claim of a living Person, the Lord Jesus Christ. Therefore the authority of the Bible cannot be used by us for any lesser or ulterior end, and both Orthodox and Liberals have been guilty in so doing. He told the story of Frederick the Great's verdict on a pastor who was accused of killing a hare on his preserves. "If the pastor killed the hare with a Bible, he may keep it. Anything a pastor lays low with the Bible, but nothing else, is legitimately his." This is the only authority the Church possesses.

Pastor Niemöller is smaller than I expected, and he was wearing glasses. His command of English vocabulary is good, and he preached with confidence and directness, but without any hardness.

Earlier in the term Bishop Stephen Neill gave an address on the World Council of Churches, and preached the University Sermon on "The Changing East," in which he described the influence of the U.S.A. as turning the East into a stagnant pool of Coca-Cola. He is a remarkable man, and very popular here. As a student he had a brilliant career, taking firsts in various triposes, and winning the unheard of total of thirteen prizes. He was elected a Fellow of Trinity in his early twenties, but he resigned this to go to South India as a missionary—I think with the Dohnavur Fellowship. He became Bishop of Tinnevely. Last year he was chaplain of Trinity College, and I have heard many express the hope that he will become a Professor of Divinity here before long. He is an Evangelical, and at present is Assistant Bishop to the Archbishop of Canterbury attached to the secretariat of the World Council.

Three Divinity professorships will fall vacant by retirement in a year or two. Canon Raven is Regius Professor, but unfortunately, being Vice-Chancellor, has not been lecturing this year. Professor C. H. Dodd will also be retiring. He is probably the foremost New Testament scholar in the country, and has exercised a wide influence. I listened this term to a series of lectures by him on the doctrine of the Person of Christ. He also preached in our College Chapel, for which occasion he put on a butterfly collar and bands with his preaching gown, being a Congregationalist—the limits, I suppose, of dissenting ritual. . . . There is a

curious air of academic detachment in the Divinity faculty here, which is both useful and dangerous. I took an American friend, a graduate of Princeton, to hear Prof. Dodd, and he expressed amazement that a man betray no sign, in his lecture, of personal enthusiasm or conviction. It is interesting to speculate on who will succeed Prof. Dodd. His is the only Divinity professorship not confined to a person in Anglican Orders, so it will most likely go to another non-conformist. Many hope that Prof. T. W. Manson will return to his own University and he certainly would fill the position well.

Among other lectures I have listened to those of Prof. E. Ratcliff on early eucharistic liturgy, and on the English Prayer Books. Prof. Ratcliff would not, I think, consider himself of Protestant outlook, but he is most emphatic in applying that word to the doctrine of the Edwardian Prayer Books, and especially to Cranmer's doctrine. He holds that the Church of England left behind absolutely and definitely the Roman Catholic doctrines of the Mass, and of the Real Presence, in the 1552 Book, and that the Reformed view of the sacrament expressed in this book is Cranmer's exactly. Prof. Ratcliff quoted an interesting entry in the Grayfriars' Chronicle of 1552 describing the service in St. Paul's Cathedral, which speaks of it as being according to "the book of the new service of bread and wine." And they should know! "It is not easy," said Prof. Ratcliff, "to claim Cranmer for a kind of moderate high Anglican position as in our own day."

But Cambridge is not altogether lacking in enthusiasms, even on subjects of learning. One of the many May week functions (May week is in June here, by the way) was the annual ceremony of the Milton Society in Christ's, Milton's College. It takes place by the mulberry tree in the Fellows' Garden which the poet is said to have planted during his residence. The retiring president un-

veils a bust of Milton and questions the new president:

"Who is the chiefest among all the poets?"—"Mr. Milton."

"What were the wisest of his words?"—"Then to the spicy nut-brown ale."

"Do you believe that he planted the mulberry tree and lived in M.3?"—"I do."

Even Australia has been represented here this term. Fenners was packed to see the Test cricket team, and I saw Brown complete his double century. Also, the Bishops of Adelaide, New Guinea, and Wangaratta have all preached sermons; Bishop Robin in the Chapel of Trinity Hall where one of his sons is a member, and Bishop Armour in Great St. Mary's, as a special Lambeth visitor. I last heard Bishop Strong in St. John-on-the-hill, Port Moresby, but though I set out with the intention, I could not find the place where he was speaking here.

I was greatly disappointed at missing Bishop Wynn Jones who came up last week for a C.M.S. Exhibition, but I did not even know he was in England. He was in Australia when I felt home, and was last heard of in Tanganyika. But purple stocks are almost as common as black ones in England at present. Shades of Nicaea!

The Archbishop of Sydney was to have preached the C.I.C.C.U. Sermon last Sunday, but was unable to come, and General Dobbie preached. His Grace will be preaching, the Freshman's Sermon next term, and, I hope, coming to tea with me.

Half Sydney University seems to be here, too. I often see Professor Room negotiating Trinity Street on his bicycle; I have had tea with Professor A. H. McDonald, and coffee with Miss Camilla Wedgwood, who is returning to Sydney by air this month.

You will be wondering how any study gets done in Cambridge. I sometimes wonder that myself.

Cambridge,

DONALD ROBINSON.

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New English Books.

(Written for the "Australian Church Record" by the Rev. T. H. L. Parker, Vicar of Brothcroft, Lincs., England.)

A comprehensive and up-to-date book on Pastoralia has been needed for some time. "The Parish Priest at Work," by C. R. Forder (S.P.C.K. 12/6) fulfils both requirements. There is practically no occurrence in a minister's life that is not treated here. And it is written for the modern clergyman; the form-filling, car-driving, committee-ridden clergyman of our day. Mr. Forder was vicar of St. Clement's, Bradford, when he wrote the book, but he is now vicar of St. Andrew, Drypool, with a population of over forty-thousand. So he should know something of the administrative side at least of a clergyman's life.

As I have said, the book is amazingly comprehensive. Not only does Mr. Forder deal with important things, but with trifling details; not only with visiting and confirmation and the parish magazine (this last I thought one of the best chapters) but also, for example, with the type, size and position of our desks! It is so comprehensive that I cannot even begin to relate the contents: sufficient to say that if ever anything happens in your parish which you cannot find on page so-and-so of "The Parish Priest at Work," I shall be very surprised. On account of its comprehensiveness and modernity, as well as because it is well written, and full of sound commonsense, it will probably be the standard book on pastoralia for many years to come.

But here a caution is needed. This is a good book for certain people, but it could be the mination of others. If a theological student, for example, read it and determined to prosecute his ministry simply by it, that ministry would no doubt be imposing in its efficiency and hard work, but, from a Christian standard, worse than useless. In other words, if you know what a clergyman is and in what his work consists, this book will be valuable as a guide to administration, and as an inspiration to all work. But if you don't, better leave it unread! For, despite warnings to the contrary, Mr. Forder lets efficiency in administration become the master. Efficient methods are a good servant; but when they become an end in themselves it is time to start asking ourselves what we are and what we are meant to be doing. A book of pastoralia ought to be based firmly upon a doctrine of the ministry, and

should develop from that. If Mr. Forder had done this, his book would have been outstanding as a true pastoralia, instead of a good account of only one side of it—and that not the important side. Yet this does not prevent it from being a book that I personally am glad to possess, and on which I can see I shall rely a good deal—for certain things.

At one period of my life I was fairly conversant with "Johnson on Shakespeare," Johnston's "Lives of the English Poets," his own poems, and that very dull novel, "Russelas." But I did not know his prayers. So I, for one, am heartily grateful to Professor Elton Trueblood for editing and arranging them in a little book, which is as pleasant to look at and handle as it is helpful to read. ("Dr. Johnson's Prayers," S.C.M. 6/-). Do not be put off by fears of Johnson's ponderousness and profundity. Here is Johnson the Christian man. Take this prayer, for example, written two years after the death of his wife—his "dear Tetty": "Almighty God, vouchsafe to sanctify unto me the reflections and resolutions of this day, let not my sorrow be unprofitable; let not my resolutions be vain. Grant that my grief may produce true repentance, so that I may live to please Thee, and when the time shall come that I must die like her whom Thou hast taken from me, grant me eternal happiness in Thy presence, through Jesus Christ our Lord."

In them appears such a spirit of reverence and devotion, such humility of mind and trust in his Saviour, such dependence on God and hope of eternal life, that few will read them without praying them, and none will rise from praying them without his mind sobered and his soul refreshed.

Finally, two pamphlets, both published by S.P.C.K. The former is "Redeeming the Situation" (1/6) and consists of "Occasional Sermons" by the Archbishop of Canterbury on national or public occasions in 1947. The second is called "The Genius of

the Church of England" (2/6) and contains two lectures given at the Archbishop of York's Clergy School in 1945—"Theology in the Church of England," by Dr. Rawlinson, the Bishop of Derby, and "The Church of England in History and To-day," by Canon Charles Smyth. The latter essay is a fine piece of work; witty, learned, provocative. I did not know which to enjoy most, the essay or its footnotes. If you read it you will understand this remark—twenty-four pages of essay and twenty-one pages of footnotes! A most stimulating pamphlet, this.

PERSONAL.

The resignations have been received of Mr. R. Hughesdon and Miss D. Webster from St. George's, Hyderabad, India.

The Rev. Canon Max Warren, General Secretary of C.M.S., London, expects to visit Australia in September and October, 1949.

A recent issue of the English "Record" shows that the Rev. Canon E. Claydon has been appointed Rector of Dittisham. Canon Claydon, who was a canon of Lahore Cathedral, India, is the brother of Matron Claydon, of the Home of Peace, Sydney. Their sister, who is the wife of Dr. Macpherson, Principal of Vellore Medical College, Madras, India, is also in England. Three other sisters are in Sydney and are actively engaged in Church work.

The Archbishop of Sydney has spoken at a number of May meetings in England including the Anglican Church League, The Missions to Seamen and the Church Pastoral Aid Society.

We offer our congratulations to Mr. and Mrs. D. Payne on the birth of a daughter. Mrs. Payne (nee Joy McLennan) was formerly on the staff of the Home Mission Society Office, Sydney.

We offer congratulations to the Rev. M. L. Loane, the Acting Principal of Moore College, Sydney, and Mrs. Loane on the birth of a daughter.

Congratulations are being offered to the Rev. Basil Williams, the General Secretary of the Children's Special Service Mission and the Scripture Mission, Sydney, and Miss S. Bremer, of West Australia, on the announcement of their engagement to be married.

The Rev. E. J. Seatree, Rector of Botany, Sydney, has accepted appointment to the parish of Blackheath, Diocese of Sydney.

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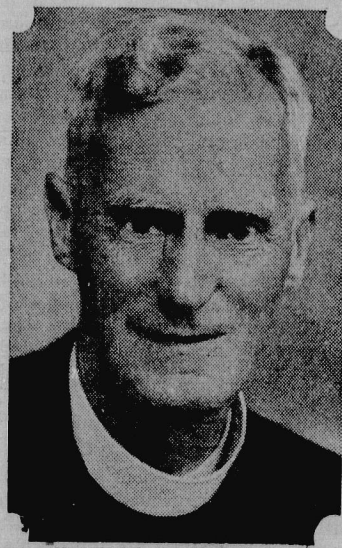
ARCHDEACON BEGBIE.

JUBILEE OF ORDINATION.

On St. John Baptist's Day a service of Holy Communion was held at St. Andrew's Cathedral, Sydney, to mark the fiftieth anniversary of the ordination of the Venerable Archdeacon H. S. Begbie. Bishop Pilcher, the Administrator of the Diocese, conducted the service, assisted by the Dean of Sydney.

Fifty years takes us back into the last century. There were neither moving pictures nor motor cars in those days. We were also then without mixed bathing either on the beaches or in the public baths, and all day bathing was unknown. We lived a quieter life and the churches were very much better attended.

Open air preaching was possible. The present Archdeacon, then a student, and other college students with him, were often to be seen preaching in King St., Newtown, on Saturday evenings, to large crowds of quiet and attentive hearers. H. S. Begbie was ever a lover of open-air preaching. When rector of St. Mary's, Melbourne, he had a favourite pitch opposite a large white-washed wall that



Ven. Archdeacon H. S. Begbie
Block by courtesy of A. C. World.

acted as a sounding board to his voice. Here crowds assembled and listened. The preacher seemed to revel in such occasions. The rich voice with which the Creator endowed him sounded forth the message of the Gospel fixed by a heart filled with love. The memory of these scenes is still an inspiration to many.

The Archdeacon was ever an Evangelist. Very early in life the message came to him "Do the work of an Evangelist." He has never faltered in this. We have before us as we write the names of a number of prominent churchmen and other active church workers who owe their conversion under God to the ministry of Archdeacon Begbie.

When in parochial work his custom was to concentrate on evangelistic preaching during Lent.

He has also conducted Parochial Missions away from his own parish. This ministry included five states of the Commonwealth and New Zealand.

But it would be hard to say whether he excelled more as an evangelist or as a pastor. Few have loved their parish work more than H. S. Begbie, and few have been more faithful and diligent in it. And in this and in all his work he has had the efficient and faithful help of Mrs. Begbie. And now the family are carrying on the tradition and work of the father, and in a like spirit. For this the Church gives thanks to God.

Archdeacon Begbie has ever been a lover of Foreign Missions and also a lover of children. Since 1904 except for the few years that he was in Victoria he has been President of the Young Peoples Union of the C.M.S. in N.S.W. The young folks have always been delighted to see and hear their President. And many children have been won for Christ at his missions.

He has also found time to assist at United Christian Conventions. He has been a frequent speaker at Katoomba and sometimes presides there.

He also frequently speaks on our Lord's Second Coming. Scripture speaks of that as a "blessed hope" and to the Archdeacon it is a radiant hope. This has helped to intensify his sympathy with the people of Israel and to follow their history with interest.

We feel that we can reverently say that one of his favourite hymns is most descriptive of himself:—

"My God, my Father, let me rest,
In the calm sun-glow of Thy Face;
Until Thy Love in me expressed
Draws others to Thy Throne of Grace.

"O Jesus, Master, let me hold
Such secret fellowship with Thee,
That others careless once and cold
Won to my Lord and theirs maybe."

If we know the mind of the Archdeacon aright we feel he would wish us to say that in the Christian life all is of grace from first to last. And that the daily secret of renewal is daily meditation on the word of God till the word of Christ dwells in us richly and daily seeking by faith the fullness of God's Holy Spirit for life and service. Thus the life becomes one of obedience by faith.

Our Lord said of John the Baptist: He was a burning and shining light. That should be true of all of us. Our hearts should burn with love for our Saviour and for our fellow men. Our lives should reflect the light and life that is Divine.

Australian Church News.

NEW SOUTH WALES.

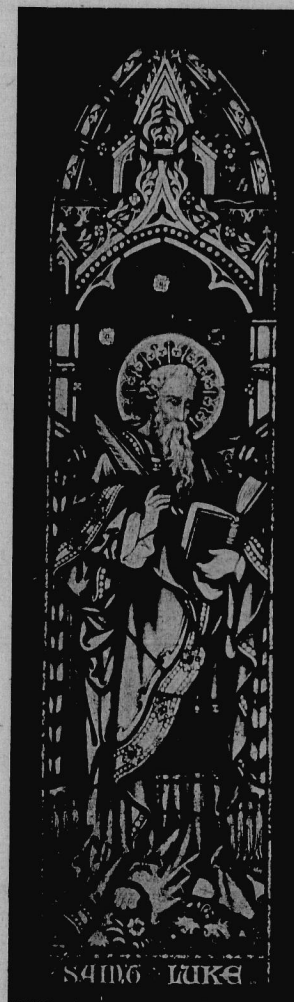
Diocese of Sydney.

"TOPICAL TOPICS."

THE YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.

The Y.E.C.L. aims to educate and strengthen the younger generation of Churchmen. This week they have conducted a Mission at the C.E.N.E.F. Auditorium. Christian certainty has been the key-note of the mission. We can believe in miracles in spite of all that the modern agnostic scientist would say about them. It is a matter of believing the "Grand Miracle" of Christianity—God became man—that makes all miracles possible. It is this tremendous

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revelation and historical event that has changed the lives of men and women—without Christ in us there can be no change in our lives.

Sin to-day is a reality. Even those who believe man is getting better are becoming pessimistic about man's future survival. The Rev. R. C. Kerle explained that God would deal with man's sin and connected the previous address on miracles by the Rev. E. K. Cole, in showing that Christ alone could answer man's need. The suffering Christ upon the Cross, the Rev. R. Langshaw showed as God's answer for man's sin.

On Thursday night the Dean of Sydney answered the question "After Death—What?" There is judgment for the impenitent, but Eternal Glory for the Christian.

The tone of these meetings is on a high level of clear exposition on the essential teaching of the Apostle's Creed. If the Y.E.C.L. is seeking to educate and strengthen the younger generation of Churchmen this Mission should lead us to place confidence in their work. The next monthly meeting at Moore Theological College will be held on 5th July, when the Rev. H. G. S. Begbie, B.A. will speak on Romans, Chapter 6—"Christ for us."

The Rev. E. M. Fisher-Johnson, Th.L., curate of St. Anne's, Ryde, N.S.W., has been accepted for service as a missionary of the Bush Church Aid Society. It is expected that he will commence duty at Wilcannia, N.S.W. early in August.

The Dean of Armidale, N.S.W., the Very Rev. J. Bell, has resigned his position as Dean and Vicar of the Cathedral Parish.

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Sunday Observance in Two Centuries.

On Tuesday, February 8, 1831, the oldest society in the world for the defence of God's Day—the Lord's Day Observance Society—came into being.

It is interesting to observe—from a circular issued six days after the above-mentioned date—how our forbears faced this problem of Sunday observance which is yet with us.

First, they reminded themselves that "the dedication of one day in every seven to religious rest and the worship of Almighty God is of divine authority and perpetual obligation, having been enjoined upon man at the Creation—recognised and confirmed in the Ten Commandments—vindicated by our divine Lord—transferred by Him and His Apostles to the first day of the week in commemoration of the resurrection." They were sure of their foundation; the modern loss of much of the sacredness of the Lord's Day is largely due to the fact that many Church leaders and members have overlooked the divine authority of the day? Again, to quote the Bishop of Rochester, "Even Church people are extraordinarily ill-instructed on the subject of Sunday Observance."

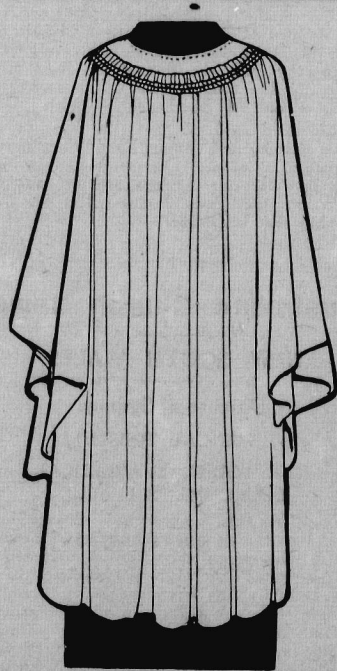
Secondly, they surveyed the contemporary state of affairs and contem-

plated "with grief and dismay the present widely extended violations of the Lord's Day." As we read through the list given in the statement of the varied forms of these violations we are saddened by the thought that most of them, horrifying godly men of the early nineteenth century, are taken for granted to-day.

Thirdly, they expressed their conviction that "the welfare of nations is intimately connected with the due sanctification of the Christian Sabbath." Through the pages of the Old Testament we may trace clearly that the highest well-being of a nation—even its very existence—is closely bound up with its observance of the Sabbath. This is not merely on the grounds of keeping one day in seven; it is because that observance is the outward and visible sign of a nation's state of health, spiritual, mental and physical; it is the embodiment of that "righteousness which exalteth a nation." Has not this subject, therefore, a very significant connection with the critical pass to which our nation has come to-day? We hear a great deal about recovery being "round the corner"—this would be a very real fact and the corner would be a step ahead if the national life were in harmony with the Word of God, of which happy state the honouring of His Day would be a sure token.

Fourthly, the meeting made a number of practical suggestions, of which we might profitably reconsider the two following:—

(1) That every Christian should "endeavour to scrutinise and amend his own spirit and conduct . . . to exert all due influence with his domestics and dependants and among his neighbours and tradesmen." There is no doubt that, when all has been said about subjects like churchgoing and Sunday observance, personal endeavour and example are the best of all methods. With regard to Lord's Day observance, may we each ask ourselves such questions as: "Is my conduct on the Lord's Day such as to commend its observance to others?" "Am I regular in my attendance in the House of God?" "Do I reduce all household duties to a minimum on Sunday?" "Am I careful to avoid causing any unnecessary labour, which shall endanger another's rest day?" There is no doubt that, if the world could see that we Christians are 100 per cent. sincere and consistent, far more would be done than



by the whole machinery or organised endeavour. Let us then frankly admit that judgment must begin at the house of God.

(2) "To encourage earnest prayer to Almighty God for the grace of His Holy Spirit to accompany and bless the efforts made to further this momentous object." It is now suggested that every prayerful reader of this article shall make a special point of praying regularly for every effort put forward to promote the due observance of the Lord's Day in our country. The morning of the Lord's Day itself seems an appropriate time for this very real contribution towards a most important task. Earnest effectual prayer avail-eth much.—Record.

CORRESPONDENCE.

THE BATTLE OF THE BOOKS.

The Editor,

Untold millions have been taught to read in our generation, but, as we justly acclaim the great achievement let us remember that instruction after all is only neutral. For instance, Russia has been as zealous in the campaign for literacy as any other country, but, as Dr. Laubach tells us, "although they taught one hundred millions to read in 20 years, yet, now those one hundred millions are away from Christianity and reading countless tons of atheistic literature." This shows us that teaching people to read may be definitely harmful, unless you provide them with suitable reading matter.

Some of the lands where the literacy campaign has been particularly successful are drinking for the first time the strong wine of political freedom. No doubt they have many good books, but, according to what travellers tell us, many book-shops would seem to specialise in two classes of literature—the salacious that weakens morale, and those that inculcate hate. The latter are the more numerous, and, quite regardless of truth, pour forth doctrines that poison the mind and turn simple people into fanatical enemies of law and order. The Christian literature to combat these two evils would seem to be conspicuous by its absence.

A recent visitor to Java says—"Java is being flooded with communistic literature, their propaganda is well done and widely distributed. A serious feature of the situation is the lack of Christian literature. When it comes to a counter-move, the arms of the Christian Church are folded." This is true also, although in a lesser degree, in New Guinea and the South Pacific, for which Australia has a direct responsibility. Free Communistic literature is often placed on board vessels as they leave Australian ports and the "Marching Order Movement" in the Solomons would seem to be one of the fruits. Missions in the Pacific area have turned out hundreds of thousands of readers, yet, in certain cases it is literally true as was stated at the Tambaram Conference, "The whole of their national literature could be wrapped up in a pocket handkerchief." If we are to prevent the Papuans and kindred peoples, who stood by us so well in World War 2, from becoming victims of unscrupulous propaganda, we must give them sufficient educa-

tion to enable them to judge for themselves the right and the wrong of matters that stir the hearts of men and women to-day. Only Christianity can give the judgment and wisdom required to do so.

With this in view the Pacific Christian Literature Society, a branch of the National Missionary Council of Australia, came into being and contact was immediately established with the missionary societies operating in New Guinea and the Pacific. Manuscripts in the Roro, Motu, Manus, Roviana, Kerewa, Nguna and New Britain languages, have either

been received or are in course of preparation. These include "The Life of Christ" (in three languages), "Meditations on the Gospels," "Stories from the Acts," and "Pilgrim's Progress." Unfortunately, although these works are available, and are eagerly awaited by both missionaries and people, yet the money is not in hand for their publication. The Board has decided, therefore, to make an appeal to the Christian public to raise a sufficient sum of money to set this work on its feet. It is expected that once the books are published, the re-

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The Pacific Christian Literature Society is un denominational and unsectarian and should appeal to every member of the Church of Christ. There is no paid staff or office expenses. All services are honorary and all moneys received will be devoted entirely to the purpose for which they are given. Will you please help us to help others? Send your donation to the Treasurer, Pacific Christian Literature Society, c/o National Missionary Council, 242 Pitt Street, Sydney.

Yours sincerely,

Rt. Rev. G. H. Cranswick, D.D., Chairman of the Australian Board of Missions; Rev. A. R. Gardner, B.A., General Secretary, Methodist Overseas Missions; Rev. N. F. H. Cocks, Federal Secretary of the London Missionary Society; Rev. V. W. Coombes, Secretary, Presbyterian Board of Missions; Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary, British and Foreign Bible Society; Rev. A. Capell, Ph.D., Department of Anthropology, University of Sydney; Mr. J. W. Dovey, Secretary of the National Missionary Council of Australia.

AUSTRALIAN HYMNS.

(The Editor, "Australian Church Record.")
Dear Sir,

The A.C.R. for April 8 has just reached us, containing an article by Bishop Pilcher on the Australian Hymns in the new Book of Common Praise.

We are disappointed and startled at the absence of genuine poetic quality in the four hymns quoted. This may, of course, be true of many other hymns as well, but that is no reason why we should be responsible for com-

mending to the Australian Church trite sentiments and artificial constructions in a poor tradition of both hymn-writing and patriotic enthusiasm. A national hymn is the most prone of all to platitudes, and it should be the last to find entry into a hymn-book without a long period of approval. Popular taste in hymnology is bad enough in Australia without our debasing it further. Moreover, a worthy author and a pious intention are no guarantee of a good hymn.

In particular, we might draw attention to the banality of such an exhortation as

"And rear 'neath the southern sun
A race that shall hold its own
And last till the world be done."

Again, a hymn which begins "Australia, our Australia" and speaks of "land of the whispering gum-tree," "Nature's music," and the "circling years" is bound to alienate anybody who has any feeling for spontaneous poetry. Hymn-writers must free themselves at least from the archaisms, inverted epithets and conventional abbreviations which are the well-known devices of amateur versifiers, and the absence of such should be a sine qua non of a modern hymn.

Mr. Henderson's hymn has some fine original ideas, but it is rather too much" in a style that is all his own" for congregational singing. "End in us self's bigot boast" is something of a tongue-twister.

We suggest that the usefulness of patriotic hymns is not great at any time, but that the best are generally those whose emphasis is not on the country and its characteristics.

Though we are ourselves, for the time being, "set far mid northern seas," and like gum-trees as well as anyone, we must confess that these hymns rouse no national or patriotic feeling in us whatever. If these are representative, the Book of Common Praise is better, in our judgment, without an Australian Supplement.

Cambridge,
June, 1948.

J. ALAN FRIEND,
DONALD ROBINSON.

THE RIGHT SPIRIT.

The following epic of the enterprise and courage of some Finnish missionaries deserves to be more widely known. At the close of the war, about thirty missionaries of the Finnish Missionary Society, unable to obtain shipping accommodation for their journey to their African Mission field in Angola, chartered a sailing ship, hired a crew and did the catering and cleaning themselves.

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Twenty-nine of them embarked in December, 1946, from Vasa on the west coast. They spent Christmas with Swedish friends and then put out into the North Sea. It was a period of almost unprecedented gales. Their ship was driven north to the Faroe Islands and near Iceland, then out almost into mid-Atlantic. By difficult stages their battered craft eventually reached their destination in Africa, six and a half months later! Nearly all at one time or another were seriously ill. Older missionaries utilised the time on board to teach the recruits the language!

MUST BOOKS.

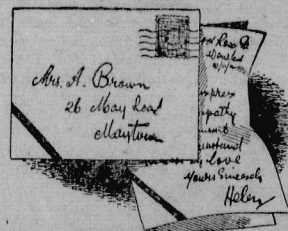
History of the Popes, by Jos. McCabe, ex-priest, the greatest living authority on the Papacy. Taken largely from the archives of the Vatican, this full-sized book exposes the criminal intrigues of the Popes from the very earliest days and shows how the Papacy has imposed its fraudulent doctrines upon Nations by the vilest methods in history. The private lives of the Popes are laid bare in the most scaring manner. Posted, 6/4.

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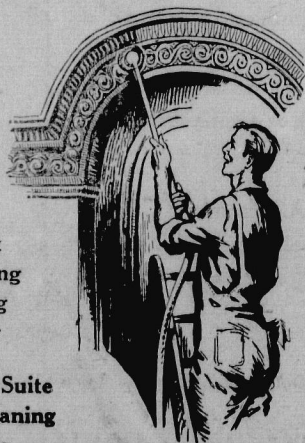
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